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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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(See Editorial Explanation.)

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COMMUNISM INSURES.

THE insurance which Communism offers is so catholic and comprehensive that it is difficult to single out the evil to which it affords the greatest relief, or of which it is the most certain cure. Perhaps, however, the most palpable and grateful insurance which it affords to mankind is *freedom from care*. No man, however rich he may be, can buy that immunity from care which a Communist enjoys. The man of wealth is burdened with the care of his possessions. His cash and stocks, and barns and farms, claim his attention with iron relentlessness. He cannot leave them without anxiety to hirelings, for fear of embezzlement and loss, and is thus perhaps even worse ridden by care than the poor man who is in constant anxiety about his daily bread. Like Atlas, the rich man must support his little world upon his shoulders even though it crush him. If a man is poor and attempts to live in the isolated way he must give his attention strictly to the question of maintenance. Leisure for education, artistic culture and spiritual refinement are not to be thought of. Thus the energies of both the poor man and the rich man are mainly expended in simply *sustaining* life, not in *improving* it and giving it the most symmetrical, spiritual, intellectual, moral and physical development possible. Neither have that absolute freedom from the cares of this life which alone enables a man to give himself wholly to self-improvement.

The Communist, on the other hand, though contributing by his moderate and enjoyable labor to the support and permanence of the society of which he is a member, may be absolutely without a care in regard to property and maintenance. He can feel as little anxiety about the fluctuations of value as though he had not a penny in the world, and yet be fed and clothed, and warmed and housed, as if he owned vast estates. This is simply because he does not stand alone. He does not attempt to go through life with the immense disadvantage of being single-handed, but is surrounded by a numerous, strong and sympathetic band, among whom the cares of property are so distributed, that they have no appreciable weight.

This then, is one of the great insurances which Communism holds out. It takes away from the poor man all anxiety about his livelihood, and thus secures to him leisure for education; it relieves the rich man from the harassing care of his possessions. It offers to both advantages for pursuing a higher life in an integral home.

Oppression with her leaden mien,
Not there is seen;
Nor can the wrinkled brow of Care,
Find entrance there.

HAPPY HOMES.

ELEGANCIES, luxuries, and whatever else money can procure do not, in themselves, insure a happy home. The character of the spirit that presides over a family determines the attractiveness or unattractiveness of that family as a home. Happy homes are made such by those little amenities, however insignificant in themselves, that are, or may be, extended one toward another, and for which occasions are constantly occurring; besides being entirely inexpensive, costing absolutely nothing unless it be the parting with pride and selfishness, which makes one the richer for losing. Indeed, the making of a happy home depends much more upon the disposition of the parties to agree in the conduct of their family affairs, than upon merely outward circumstances in which they may be placed. The former is within their own jurisdiction, while the latter may be beyond it. For instance, a young couple might say to themselves when entering upon a domestic career, "Let us agree to be the mediums of a spirit of hospitality that will make our home what all homes should be, 'sheltering arms,' in the true spirit of 'loving our neighbor as ourselves;' instead of sacrificing these home-born graces upon the altar of money-getting, pride, and

worldly fashions!" Happy homes are evidently quite scarce. Unhappy, not to say miserable homes, are found to be, as a general rule, restricted to small families. Elements of discord that exist in them, would in a short time break up large ones. So the larger the home the stronger is the proof that its concord and happiness correspond to its size.

How to increase the happiness of homes, might be a profitable question for discussion in benevolent and scientific associations. Committees could be appointed to inquire into the causes of so many home failures, which must exist, judging by the increasing number of homeless vagrants that afflict society at large. Statistics on these all important social problems would be of great value to future students of sociology.

THEORY OF NATIONAL EXPERIENCE.

From "History of American Socialisms."

Now that our phenomena are fairly before us, a little speculation may be appropriate. One wants to know what position these [Communist] experiments, which started so gaily and failed so soon, occupy in the history of this country and of the world; what relation they have to Christianity; what their meaning is in the great scheme of Providence. Students of Socialism and history must have some theory about their place and significance in the great whole of things. We have studied them somewhat in the circumspective way, and will devote a few pages to our theory about them. It will at least correct any impression that we intend to treat them disrespectfully.

And first we keep in mind a clear and wide distinction between the Associations and the movements from which they sprung. The word *movement* is very convenient, though very indefinite. We use it to designate the wide-spread excitements and discussions about Socialism which led to the experiments we have epitomized. In our last chapter we incidentally compared the socialistic movements of the Owen and Fourier epochs to religious revivals. We might now complete the idea, by comparing the Associations that issued from those movements, to churches that were organized in consequence of the revivals. A vast spiritual and intellectual excitement is one thing; and the *institutions* that rise out of it are another. We must not judge the excitement by the institutions.

We get but a very imperfect idea of the Owen and Fourier movements from the short-lived experiments whose remains are before us in Macdonald's collections. In the first place Macdonald, faithful as he was, did not discover all the experiments that were made during those movements. We remember some that are not named in his manuscripts. And in the next place the numbers engaged in the practical attempts were very small, in comparison with the masses that entered into the enthusiasm of the general movements and abandoned themselves to the idea of an impending social revolution. The eight thousand and six hundred that we found by averaging Macdonald's list, might probably be doubled to represent the census of the obscure unknown attempts, and then multiplied by ten to cover the outside multitudes that were converted to Socialism in the course of the Owen and Fourier revivals.

Owen, in 1824, stirred the very life of the nation with his appeals to Kings and Congresses, and his vast experiments at New Harmony. Think of his family of nine hundred members on a farm of thirty thousand acres! A magnificent beginning, that thrilled the world! The general movement was proportionate to this beginning; and though this great Community and all the little ones that followed it failed and disappeared in a few years, the movement did not cease. Owen and his followers—especially his son Robert Dale Owen and Frances Wright—continued to agitate the country with newspapers, public lectures, and "Fanny Wright societies," till their ideas actually got foot-hold and influence in the great Democratic party. The special enthusiasm for practical attempts at Association culminated in 1826, and afterward subsided; but the excitement about

Owen's ideas, which was really the Owen movement, reached its height after 1830; and the embers of it are in the heart of the nation to this day.

On the other hand, Fourier (by proxy) started another national excitement in 1842. With young Brisbane for its cosmopolitan apostle, and a national newspaper, such as the *New-York Tribune* was, for its organ, this movement, like Owen's, could not be otherwise than national in its dimensions. We shall have occasion hereafter to show how vast and deep it was, and how poorly it is represented by the Phalanxes that figure in Macdonald's memoirs. Meanwhile let the reader consider that several of the men who were leaders in this excitement, were also leaders then and afterward in the old Whig party; and he will have reason to conclude that Socialism, in its duplex form of Owenism and Fourierism, has touched and modified both of the party-sections, and all departments of the national life.

We must not think of the two great Socialistic revivals as altogether heterogeneous and separate. Their partisans maintained theoretical opposition to each other; but after all the main idea of both was the enlargement of home—the extension of family union beyond the little man-and-wife circle to large corporations. In this idea the two movements were one; and this was the charming idea that caught the attention and stirred the enthusiasm of the American people. Owenism prepared the way for Fourierism. The same men, or at least the same sort of men that took part in the Owen movement, were afterward carried away by the Fourier enthusiasm. The two movements may, therefore, be regarded as one; and in that view, the period of the great American Socialistic revival extends from 1824, through the final and overwhelming excitement of 1843, to the collapse of Fourierism after 1846.

As a man who has passed through a series of passional excitements, is never the same being afterward, so we insist that these Socialistic paroxysms have changed the heart of the nation; and that a yearning toward social reconstruction has become a part of the continuous, permanent, inner experience of the American people. The Communities and Phalanxes died almost as soon as they were born, and are now almost forgotten. But the spirit of Socialism remains in the life of the nation. It was discouraged and cast down by the failures of 1828 and 1846, and thus it learned salutary caution and self-control. But it lives still, as a hope watching for the morning, in thousands and perhaps millions who never took part in any of the experiments, and who are neither Owenites nor Fourierites, but simply Socialists without theory—believers in the possibility of a scientific and heavenly reconstruction of society.

Thus our theory harmonizes Owenism and Fourierism, and regards them both as working toward the same end in American history.

EDITOR AMERICAN SOCIALIST :—

One rarely sees a better specimen of sententious wit than that quoted from Ruskin by a recent writer in the *Tribune*. "Tyndall and Huxley," says the satirist, "are of opinion that there is no God; they have not found one in a bottle!" This would have done for a text to one of the "Home-Talks" in your late collection, entitled "Limits of the Knowable." Won't you please to copy that talk (which is not very long) into the AMERICAN SOCIALIST, for the sake of seeing what could be said on that text.

A READER.

[We give below the discourse asked for by our "Reader," considering it fairly appropriate to the times.—Ed.]

LIMITS OF THE KNOWABLE.

From "Home-Talks."

SEVERAL of the later philosophers of the materialistic school have undertaken to lay down the law on the possibilities of scientific attainment, and to declare in general what can be known of the universe and what can not. The conclusion of their teaching is, that there is a fixed limit to the reach of the human mind; that within this limit everybody can learn the truth of things who will take the necessary pains to do so; but that beyond this certain boundary nobody can go. More specifically, they affirm that all we can do in our investigation of nature is to ascertain facts; and that of causes in their subtler forms we can know nothing.

I venture to propose a different theory of the limitations of human knowledge. Our relations to the universe and the acquisition of truth about it, seem to me capable of being represented by a familiar illustration.

Suppose the case of a fine house, the owner of which dwells in it with his family. Now a stranger standing outside may undertake to investigate the house, and he

may actually learn many things about its exterior. He can see how many stories it has, how many windows it has, and what its style of architecture is; but he can not, without asking permission of the owner, go inside and examine the interior arrangements of the house, or learn the habits of the family.

I regard that as a fair illustration of our relations to the great whole of truth. The popular doctrine that nature is open to universal investigation and invites everybody to find out all about her, is true of the *externals* of her domain, and no more. While there is a department of truth that is open to everybody, as there would be in the supposed case of the house, yet this department is but a superficial one; and the part of truth which is infinitely the most important—that relating to God and the beings who are at the center of the vitality of the universe—is not accessible to the merely scientific mind. It can not be got at by mere pains-taking investigation. It can not be attained without asking leave. God has the same right to privacy that any other living being has. A man would resent it as an intrusion if a person should undertake to go into his personal secrecy without leave; and if man can protect himself from such intrusions, God certainly can do as much.

Concerning, therefore, the most important and largest department of truth in the universe, it takes two to make a bargain. Interior truth can be got at only by asking and obtaining leave; only by establishing personal relations with the party who lives in it and owns it. If we choose a superficial education, we can go to work as scientific people do, and be content with undertaking to force nature to yield up her secrets. That process will give us a diploma at the schools; but a thorough education can hardly be acquired in that method. The secrets that are in possession of the rocks, the earth, the stars and the chemical materials, you can get by grasping and squeezing; but you can not get secrets out of living beings in that way. You can not squeeze angels as you would an orange. You can obtain knowledge of them only by being a righteous man and suiting the taste of heaven.

My conclusion about the accessibility of truth is, that it is subject to no such fixed limitations in the human mind as the philosophers set up. While certain strata of truth lie on the surface and are open to all, the most important region of truth is not on the surface, but is accessible or not accessible, according as persons secure, or fail to secure the key to it; and that key is a true social relation with God.

LEGAL IMPEDIMENTS TO ECONOMY.

From the History of the Rochdale Equitable Pioneers.

A FEW years ago there existed in England, as is well known, a law compelling the publisher of every journal, or periodical of any description, to print on paper stamped with a penny stamp, affixed at Somerset House. If an editor announced that a duchess had the toothache, or a costermonger had slipped off his humble cart and broken his leg, or that the wages of carpenters or bakers were rising in Manchester or Bethnal Green, every copy of the periodical that ventured upon this dangerous ground of incident or utility, was finable £20, unless it bore a penny-stamp. So that if an editor wished to give any reader a small piece of useful, or a fragment of petty information, it cost him, if he had 200,000 readers, £833. 6s. 8d. in penny stamps to give it them. This cost, of course, had to be charged upon the purchasers of the papers; so that in those days no cheap paper could exist which gave current information to its readers. Society had outgrown this oppressive and absurd law. One is afraid to say how long it existed. It dated back to the days of Addison and Steele. In modern times public opinion had long been against its continuance. Yet a few years ago, when a responsible and respectable society formed for repealing this law went through the newspaper offices of London, to induce some proprietary to issue a single copy of his paper without a stamp, in order to try the question in the law courts, not a single office, of either daily or weekly, could be induced to venture upon the experiment. Though a guarantee of £1,000 was in one case undertaken by a member of Parliament, as legal security, not one proprietor among all applied to, was found, or could be found, to break the law in the matter of a single copy of his issue. He who offered this guarantee through Mr. C. D. Collet, was Mr. Milner Gibson, one of the most sagacious of an eminent school of politicians who cared for progress, and helped it forward. Mr. Collet instructed me to make the offer to the proprietor of the most advanced newspaper of the day. It was all in vain. It is ignorance or folly, therefore, to say that the enactments called law are not in England of immense influence for good or evil. It is quite impossible to do a right thing in this country if the law forbids it. Men are made to act wisely or foolishly by act of Parliament in a strictly governed country. Perhaps this fact may help to make legislators cautious as to what laws they do make; per-

haps it may help to increase the zeal of those engaged in obtaining the repeal of bad laws; perhaps, and we have this chiefly in view, it may dispose members of the working class to eagerly avail themselves of opportunities recently opened to them for improving their condition, by the repeal of several most injurious industrial laws, which almost rendered their social advancement impossible. A law once made in England is a chain or a finger-post—a barrier or a path. It stops the way or it points the way: and if an obstacle, when it is once removed the nation can pass on a new road of progress.

A legal obstacle in England stands like a rock. It is regarded as a fixture of nature. It comes to be venerated as a pillar of the constitution. No lawyer will tunnel it—no legislative engineer will blast it. The lazy will not touch it—the indifferent think it as well as it is—the timid dare not approach it—the bold are discouraged by it—the busy are too occupied to give attention or aid; and it is a miracle if it is ever removed. At last, some ardent, disinterested persons, who merely got themselves denounced as nuisances for their restlessness and their pains, succeeded in persuading Parliament that something ought to be done.

The Legislature has of late years opened several new roads of industrial advancement closed to working men before. The repeal of the Combination Laws gave them the legal right to unite to protect and advance their trade interests. Successive improvements in the Friendly Societies Acts have enabled them to save £200 where they were only permitted to save £100 before. They can now appropriate certain savings to their own education; even that was forbidden until lately. Subsequently, by the greatest improvement of all, they can become sharers in the profits of a commercial undertaking, without being entitled to a control, for which they were unequal, or responsible for losses they could not meet, which opens a new field of advancement, un hoped-for in England for long years to come; the advantage both to employers and to workmen being so great that the most sanguine despaired of living to see its enactment. This act was owing to the late Wm. Schofield, M. P. for Birmingham.

Without taking into account the state of the English mind in respect of law, no one could understand the extent of the obligation coöperators are under to the Rochdale Society and the famous legal friends it found who mainly altered all this.

In a great commercial country like England, one would naturally expect that law would be in favor of trade and economy. On the contrary, the legal impediments to economy have been almost insurmountable. Order being in the first instance founded upon force, the instinct of conquerors and rulers is to tie up the hands of the people from doing any thing without permission; and between the people who are afraid to ask for freedom, and those who do not know what to ask for, and the instinctive reluctance on the part of the governing class to grant any thing, being secure as things are, and satisfied with things as they have arranged them, and not knowing what will come of any other arrangement—it is a difficult, a serious, and wearisome thing to get the bonds of freedom made wider. Political philosophy, therefore is an immense branch of progress, and the effects of political freedom are almost incalculable.

The Stationaries always complain that the Reformer wants to turn the world upside down. There is truth in this, and the world will bear the operation; for no person can look about the world without seeing that most things lie with their best side downwards, and that the right thing to do is to reverse their position.

The Joint-Stock Companies Act, which cost much to obtain, did not apply to industrial associations. The Friendly Societies Act did not recognize trading bodies. About 1850 a society was formed in London for the promotion of working men's associations, which was in correspondence with most of the societies. It was presided over by Mr. Maurice, and fortunately possessed at the time in its ranks a considerable amount of legal learning not fully employed. This society prepared a bill to meet the difficulty, and laid it, in the spring of 1852, before a committee of Mr. Slaney's on the laboring classes, which was then sitting, backing it up with such evidence that the committee reported strongly in favor of it; and consequently, in June, 1852, the Industrial and Provident Societies Act was passed.

This act gave to "associations of working men exercising in common any labor, trade or handicraft" (except mining and banking) powers of making contracts, of suing and being sued, and other facilities, without which they could never have carried out their objects. It also provides that all such associations shall be enrolled with the Registrar of Friendly Societies, and shall make certain yearly returns to him. "It is now ten years," said the *Spectator*, April 19, 1862, "since the act passed, and it has answered its purpose remarkably well. With the exception of one short act to amend, introduced by Lord de Grey (then Lord Goderich) in 1856, which had been rendered necessary by the alterations then recently made in the Friendly Societies Act, it has required no tinkering."

But how it came to be passed can only be learned from an unreported speech made at one of the meetings held before Mr. John Stuart Mill's election, in the parish of St. Dunstan's. Mr. Hughes related that he and a number of friends

were seeking to obtain the passing of this new industrial law, and had been examined by a committee of the House of Commons during many days, and had not only failed to advance their cause, but had rather set the committee against it. In their despair, they went down to the India House, to Mr. Mill. It was in the days when he was there. After hearing their case, and approving of their object, he considerably consented to be examined himself, and remained under examination a whole week, answering every question, meeting every objection, elucidating the true principle, and explaining the advantages of the proposed bill. In the end, the entire committee were converted, and they unanimously reported in favor of the bill to Parliament, and thus the most important of the Industrial and Friendly Societies Acts was won. There never was a greater triumph of legislative tact, skill, and logic; and this was achieved by Mr. Mill, who was said to have no capacity for parliamentary business!

In the preamble to the Act of 1852, permission was given to societies to devote a portion of their funds to educational purposes. In the amendment of the Act of 1856 these words were omitted—how, or by whom, or why, it would be curious to learn.

Under the old Friendly Societies Act, a society could only sell to members, and could not recover debts; it could hold only one acre of land, and that not as house or farm land, but only for transacting the business of the society upon. There was terrible fear on the part of the law lest working men should do any good to themselves. The Rochdale Manufacturing Society had ample means at their disposal for the extension of their business, but, on account of this prohibitory clause, they could not go beyond the premises already occupied by them, holding land on a lease to the full extent allowed by law. The premises occupied by the Equitable Pioneers, in which the business of the society was transacted, occupied land nearly to the extent allowed by the act. Besides, all thoughts of leasing or purchasing land whereon to grow their own potatoes, provide their own butter, or grow their own corn, were at once annihilated by this prohibitory clause. Coöperative farming for instance, was impossible under this law. No society could invest money except in savings banks or national debt funds. No rich society could help a poor society by a loan. No member could save more than £100. The act prohibited funds being used for educational purposes, and every member was practically made responsible for all the debts of the society—enough to frighten any poor prudent man away. Besides these impediments, there was no provision compelling any member to give up such property, books, or records that might have been intrusted to him by the society; so that any knave was endowed with the power, and secured in the means, of breaking up the society when a fit of larceny seized him.

The Act of 1852—the Industrial and Provident Societies—afforded many new facilities for coöperation. It enabled debts to be recovered. The Corn Mill Society of Rochdale dissolved itself in order to be enrolled under the new act, that it might recover debts due to it. This act retained the unlimited liability of members.

But the Industrial Societies Act of 1862 extended limited liability to poor men; it allowed profits to be applied to education; it allowed one society to invest its capital in another society in its own name; it permits land to be held without limit, and permits a member to own £200. The right of holding land has made farming possible to coöperators, and the permission to save £200 in the society has doubled the available capital for the extension of operations.

Nobody understood so well or cared so much for the legal position and political rights of coöperation as the Rochdale Pioneers. The townsmen who had Mr. Thomas Livesey for an alderman, Mr. Cobden for a member, and Mr. Bright for a neighbor, ought to be in advance of other towns, and they were. It was this great store which evoked the sympathy and seconded the efforts of the eminent friends of social reform in London in procuring the necessary amendment of the law, and, more than this, when it was done they had the grace to distinguish who had served them and to place on record their thanks to each, expressed in language which a gentleman could accept.—G. J. HOLYOAKE, in *London Co-operative News*.

CO-OPERATIVE FEATURES OF HOTELS.

From the Graphic.

The satisfaction of having a home of one's own within four walls is something, but many people question whether it is worth what it costs, especially when they have but one or two children to care for, if any. The well-appointed and well-kept hotel affords a privacy which no boarding-house gives and a release from care and trouble that housekeepers envy but never get. It gives a better and more varied fare than any private household can furnish. It offers an opportunity for agreeable society when it is desired without going abroad to get it. It furnishes prompt and polite service and gives leisure for work, reading, society, and charity. There is no reason in the nature of things why every married woman should be a housekeeper, especially in a great city where activity is concentrated, and the arts and sciences are brought into requisition to increase human comfort and

power. Division of labor is the natural result of the combination of forces and the vast aggregations of life in a hotel, as truly a product of modern city civilization as a great manufactory or bank is the product of our mechanical and financial development. The palace of industry has its natural counterpart in a palatial home for 2,000 people. The modern hotel is coöperative housekeeping reduced to a system, the members giving the equivalent of their services in cash, which they earn where they can labor with the greatest profit. The principal reason that people do not patronize them more than they do is the cost. Their terms have been unreasonably high for the comforts they supplied. A reduction in prices makes them available to hundreds of families who desire their accommodation and long to be released from the care and trouble of a separate household. And the increase of hotels in this city within five years, and the increasing number of permanent and family boarders in all the best hotels, mark one of the important features of modern city life and one of the tendencies of our age.

CRITIQUE OF MUTUAL CRITICISM.

THE December No. of the *Galaxy* has a lengthy review of the pamphlet on "Mutual Criticism" which we published. Though inclined to be satirical, we discover no evidence that the writer intended to make an unfair presentation of the subject. He did not content himself with selecting for adverse comment or ridicule a single feature of the system, but has given a general sketch of its origin and philosophy, as detailed in the pamphlet, and copied several good illustrations of its practical application. For the benefit of such of our readers as may not have seen this review, we extract the following paragraphs:

"The Oneida Communists enjoin 'Mutual Criticism' as a necessity in the march toward absolute grace, but they defend their position with shrewdness. They take the ground that criticism exists in life, that no one escapes it, and that it is much better to hear ourselves tried by the tongue of friendship than by the tongue of malice. They go so far as to say that with all their organized system the total amount of personal criticism is no greater among them than in other communities. Perhaps that is true, but if so, what do the 'auld wives' of their household do? They must be in as mournful a state as the gossips of Boston in the days of prohibited tea.

"In the peculiarly homely and direct language which seems to be the product of their Communal gatherings (as plain speech has always resulted when the common people have had a prominent part in public discussions, especially with a religious turn), they say, 'Criticism is not more free with us, but it is distributed more profitably. We have a systematic plan of distribution, by which the true article is insured; and it is delivered in the right time and place. Criticism as it goes in society, is without method; there is no 'science in it;' it acts every-where like the electric fluid, but is not applied to any useful purpose; it distributes itself, and sometimes injuriously. In the Community we draw it off from the mischievous channels of evil-thinking and scandal, and conduct it through plain speech to a beneficial result. We simply adopt the policy of 'home manufacture.' Assuming the principle that there will be just so much criticism stirring, either domestic or imported, we think it is the better way to keep a supply of our own manufacture, and prohibit the foreign article. If there are folly and faults at work, there will be a corresponding amount of criticism; and, if we do not produce it at home, supply and demand will meet in some other way less comfortable. We make a business, therefore, of supplying ourselves, and find that we can manufacture a better article and have it at less cost.'

"They even say that the practice is a comforting one, because a man who has been well pelted by his neighbors is less apt to accuse himself! Introspective spirits are soothed. False ideas of the impression you make on others are impossible when the others have stated their impressions so plainly. Then they try to reassure themselves by the reflection that the results of their system will be according to a great philosophic law—that the supply of criticism and its quality will be exactly proportionate to the need (or demand) for it. But, sad to say, with all these consolations, they are not happy under the improving process. The saints will squirm, though the rack they lie on is philosophy, and the executioner that stretches them out is Christian love.

"Criticism is free at Oneida. That is, in most cases it is requested by the sufferers. But it may also be enforced, or, as our authority says, 'In some instances where it is noticed that persons are suffering from faults or influences that might be corrected or removed by criticism, they are advised to submit themselves to it.' There is a standing committee of criticism, and the candidate for self-knowledge may select his critics from the committee, or have the whole committee, or the whole Community pass judgment on him as he chooses. The members are trained to criticise without being censorious, flattering, or superficial. 'True criticism,' says this competent authority, 'studies character as a painter would a picture, exploring and analyzing the whole.'

"To full directions upon the giving of criticism the pam-

phlet adds equally full rules for receiving it. They may all be summed up in one word, be a saint. The person under examination is the focus of all eyes, and there is a Jesuitry in the ordeal that—to the uncriticised mind—seems excessively repulsive. No two persons, we are told, are affected exactly alike. 'Temperaments have their influence, and particularly the predominance or deficiency of hope, conscientiousness, and self-esteem. Approbativeness manifests itself in sensitiveness to blame and a care to put the best side out. Large self-esteem makes persons resist criticism as a false charge; it cannot bear the mortification of being found in the wrong, and hence is very liable to deceive itself; it is apt to take criticism as a personal attack. Large hope seems to foil criticism.'

PEAR BLIGHT—WHAT IS IT?

NUMEROUS theories have from time to time been put forth in regard to the cause of the blight in pear trees, but they have tended rather to mystify the minds of fruit-growers than to throw any light on the real causes of the disease. Up to the present time the trouble is no nearer a cure, apparently, than it was twenty-five years ago. The destruction of fruit-trees by blight still goes on with increased rapidity, ruining whole orchards in the space of a single season; and unless some remedy is speedily found, we fear this delicious fruit, the pear, will be considered a rarity with the coming generation. However, as the subject is at the present time attracting the attention of some of the scientific men of the country, we may hope at no very distant period to arrive at a better knowledge of the disease which at present is so seriously injuring our orchards.

Among the multitude of theories regarding the cause of pear blight, the one advanced by Prof. Brainard, at a recent meeting of the Potomac Fruit-Growers' Association, closing an extended discussion on plant-growth, seems to me the most plausible of any thing I have yet seen on the subject. His theory is this:

The green and tender parts of the tree are made up of cells, whose membranous walls are very thin and delicate; consequently when the sap, with which they are always filled, is subjected to a sudden expansion from either high or low temperature, the walls are ruptured, and the sap escapes. A putrefactive action follows, if other conditions favor. Two causes produce the rupture of the newly-formed cells, and their action is very sudden and certain. These causes are heat and cold. Prof. Brainard claims to have demonstrated his theory by artificial means, and further says: "A temperature of 95° is dangerous, and 100° and upwards is disastrous."

Alas! though the theory set forth by the Professor may be the true solution of the cause of pear-blight, how shall we, situated in this latitude of extremes in climate, escape the ruinous consequences? As a remedy Prof. Brainard recommends setting pear trees on grounds sloping to the north, and cites instances where orchards thus situated have escaped blight. Such a practice can however, we judge, prove but a partial remedy, as the tops of the trees must still remain (except in case of very high banks) exposed to the rays of the sun, which would seem to be the main cause of the mischief. Also but few, comparatively, are so happily situated as to own northern hill-sides suitable for the purpose. Nevertheless, let those who are thus favorably situated try the experiment. If successful, they cannot fail of being rewarded for their labor. Also, as a forlorn hope, let each fruit-grower make a selection of such varieties as have, in their respective localities, the most effectually resisted blight, and plant no other kinds, and let all report the results, for the benefit of the public. Doubtless among the many hundreds of varieties being tested, a few may be found that have nearly or wholly escaped the blight. In this locality where the extremes of temperature are very great, and especially in our own case, where hundreds of pear trees have been lost by blight, one out of more than forty varieties that have been tested has thus far resisted the blight; namely, the Lawrence. We have several trees of this variety in a bearing state, and adjoining an orchard made up of a dozen different sorts, now nearly ruined by blight, whilst not a twig of the Lawrence has ever been affected. Mention may also be made of three other varieties, which, on our own grounds, have not been seriously affected by blight, and continue to bear good crops of excellent fruit; namely, the Tyson, Seckel, and Winter Nelis. These four kinds do not, we are aware, make up as great a variety as is desirable. Still, it is better than none, and we hope the list may be extended until we shall have a desirable collection of hardy pears that will thrive in these climatic extremes.

H. T.

O. C., Dec., 1876.

PIDGIN-ENGLISH.—Pidgin-English is that dialect of our language which is extensively used in the seaport towns of

China as a means of communication between English or Americans and the natives. It is owing to the ease with which Chinese learn this dialect, and the willingness of foreigners to meet them half way in it, that it has spread to such an extent, thereby leading the way towards making English the language of the Pacific. And as Chinese learn a Latin tongue more easily than pure English, it is probable that had it not been for the Pidgin jargon, a corrupt Portuguese would have formed the popular medium of communication between foreigners and natives of China. The number of Portuguese words which now exist in Pidgin-English seems to prove this. As it is, our language in this rude form has spread, and is spreading to such an extent as to suggest several important problems. The coolie who speaks Pidgin has half his apprehension as to getting on in a foreign country removed, and the anticipated immigration of "millions of the Mongolian race" is beginning to cause serious reflection in America. Therefore Mr. Simpson looks forward to a time when it will be necessary to issue the Scriptures in Pidgin, and Captain Richard Burton gravely remarks in his "Ultima Thule," that "if English, as appears likely, is to become the cosmopolitan language of commerce, it will have to borrow from Chinese as much monosyllable, and as little inflection as possible. The Japanese," he adds, "have already commenced the systematic process of 'pidgeoning,' which for centuries has been used on the West African coast, in fact throughout tropical England, Hindostan alone excepted." —*Pidgin-English Sing-Song*, by Charles G. Leland.

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 14, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

The first number of the AMERICAN SOCIALIST was issued March 30th, of the present year. The regular volume of fifty-two numbers would therefore be completed in March, 1877. But there are many advantages in beginning a volume with every new year, and we have decided to do this by making the present volume a short one of forty numbers, and beginning the second volume with the issue of January 4th, 1877. This will not in any way disturb the subscriptions we have already received, as the full number of papers due will be sent to those who have paid. We make this explanation to prevent any anxiety which the short volume might otherwise cause in the minds of our subscribers.

We Americans are not apt to appreciate the advantages for Socialistic experiments which we possess under our form of government. The framers of the U. S. Constitution endeavored to accord as much personal freedom to each individual as was consistent with the general welfare. Liberty of conscience and of conduct was at the foundation, and this liberty has been restricted only as the public good demanded. Men have been free to combine pretty much as they chose, for the bettering of their circumstances and fortunes. In England and other European States, on the contrary, society has developed from a feudal condition in which the common people had no rights worth mentioning, they being entirely dependent on the clemency of the nobility which ruled them. Of course in such a state of things the noble lords were very jealous of any thing in the way of combination and proper education among the commoners, fearing that they might thus acquire a dangerous amount of wealth and power. Every form of Association was made difficult, and the better forms were practically impossible. The laws would not protect them. The very gradual progress which the Coöperators of England have been able to make under those old restrictive laws is well shown in the article we take from the *Co-operative News* on "The Legal Impediments to Economy." No doubt a great many Americans are slow to investigate Communism because Europeans are so backward about it, whereas if the Europeans had our opportunities it may be they would rejoice and make the most of them.

The Virginia Colony projected by Samuel Leavitt, Tappen Townsend and others is, if we may judge by the tone of its organ, *The Eclectic and Peacemaker*, gradually assuming form and character. As the scheme develops, its projectors declare more freely the principles on which it is to be conducted. It is to be put squarely on a religious basis, and is to have a central

management with what seems to them a suitable authority over all its affairs. Mr. LEAVITT says: "We particularly want [for members] those who are thoroughly convinced that integral association, upon a religious basis, is the great coming salvation." And on the other point he says:

"Some of our correspondents are very much afraid that their liberties will be curtailed in the colony, and that somebody will want to dominate or criticise them too much. I think that the kind of people most likely to succeed in association will be those who are eager to show their humility—anxious to show their readiness to submit to lawful authority—indeed those who will say, 'Search me and try my heart, and see if there be any evil way in me.'"

"A large number of people seem possessed of an intense desire at present to enjoy the privileges of the unitary home. There is no royal road into this paradise. The entrance is through the straight and narrow way called 'self-denial.'"

Mr. Townsend proposes a new Constitution for the consideration of those interested. No practical moves have been made as yet; no assembling of members at least. Constitution-making and the discussion of plans and principles are not yet finished.

ALTHOUGH we devoted but a few pages of our new pamphlet to the hygienic phase of "Mutual Criticism," and had no intention of making it a special feature of interest, we still take it as a good omen that the reviewers have made so much of it. The self-inspection and self-judgment which are induced by "Mutual Criticism" are just what is needed to break up bad habits, purify both the inner and outer life, and bring on a general health revival. The world is full of medication; there are "regular" physicians and "reform" physicians, and medical schools and medical compounds without number; and still disease is rampant every-where, and will continue to be till some means is discovered of reaching the hidden causes and purifying the very stream of life. Criticism proposes to do this. Without superseding any health agency at present recognized, it sets people on a course of self-improvement and self-purification that is sure to break up the bad habits that induce disease. If this operation could become general we have no doubt it would lift mankind out of their present infirmities and give them a new basis of health and life. Let people begin the new course of hygienic treatment by inviting their physicians, when they are sick, to tell them just what they think of their troubles. It would be still better if they could muster the courage to invite their friends and acquaintances to join the doctor in this exercise. Probably a good many doctors would have to say to their patients as the man in "Munchausen" wished to say to his German brother, "O thou ass!" But such plainness is just what thousands who are ruining their bodies and souls need. The most skillful physicians do in fact often use such plainness of speech. The day is upon us when absolute unmitigated truth will be in demand. The whole drift of the times is in this direction. The absolute, unmitigated truth about people's bodies is not often expressed now until they come under examination after death; but if people could find a way to take the truth before death so as to correct their bad habits and purify their lives, there would be unspeakable gain!

THE Message of President Grant is unexpectedly mild in tone, and carefully avoids any reference to the present political tangle. The President reviews the changes during his administration, and seems on the whole well satisfied with the results, though he regrets that Congress refused to annex Santo Domingo, and thinks the country will sometime be sorry for it. Taking into account the many difficult questions with which he has had to deal, growing out of the late rebellion, Gen. Grant's career as the National Executive, has been fairly successful. If he has not risen to the level of an exalted patriotism, he has at least committed no serious blunders; and the mild self-congratulation with which he informs the public of the close of his official term and of his intention to retire to private life, will be generally taken in good part. When the questions which are now agitating the country have ripened into history, his mistakes will be readily overlooked, and his short-comings pardoned, in view of the great service he has rendered to the country as commander of our armies.

It is understood that the difference between the U. S. Government and England on the matter of the Extradition treaty between the two countries, has been terminated by the acceptance by Great Britain of the American interpretation of this treaty; and though no official notice has yet been given to this effect, Brent, the Louisville forger, has been arrested in London, and

will be returned to this country. The misunderstanding which had been smoldering for some length of time was finally brought to an issue in the case of Winslow, the Boston forger, who was arrested in England, the prescribed condition of his return being, that he should be tried for no other offense than that for which his extradition was claimed, and that the U. S. Government should guarantee this; while Secretary Fish insisted that after his trial for the offense in question, the Government had nothing further to do with him, and should not interpose further, either to molest or protect him. This action on the part of England was deemed necessary to prevent the extradition of persons on pretense of some crime with the real intent of trying them for some political misdemeanor not extraditable. The ground now taken by the English Government is, that persons returned under this treaty, must be tried first for the crime on account of which they were returned; and that thereafter they may be tried for any other extraditable offense. As this construction of the treaty implies that such persons shall not be tried for political offenses, we presume that this will be its recognized interpretation, and that the two nations will hereafter abide by it.

SILVER has risen in London from 49 to 56 pence per ounce, and the advance bids fair to continue. This would make a silver dollar worth about 93 cents in gold, which at the present writing is exactly the value of a dollar in currency. The same discrepancy between the market values of silver and gold exists in England though they are used interchangeably as coin. Silver should be worth sixty-six and eighteen one-hundredths pence per oz., in order that the commercial value of twenty shillings in silver, shall be the same as that of a gold sovereign, so that a further rise of nearly 20 per cent. is necessary to equalize the two. If this difference in values is not overcome in some way, either by the appreciation of silver, the decline of gold, or a change in the relative weight or purity of the coin, the final effect will be to drive gold out of circulation in England. No amount of legislation can establish a bi-metallic currency in any nation with a difference of 20 per cent. in commercial value between the two metals; and hence the anxiety in regard to the price of silver which is felt in British financial circles. The derangement in business consequent upon the depreciation of silver is already felt, especially by the Indian trade, which is more sensitive than the domestic to the fluctuations of that metal. It is not impossible that before the matter is fully settled, the relation between silver and gold, as a basis of coinage, will have to be readjusted throughout the entire world.

THE sacrifice of three hundred lives by the burning of the Brooklyn Theater last week is unparalleled by any event of the kind in modern history, with the single exception of the catastrophe at Santiago, Chili, in 1863. The only similar instance in this country which approaches this in horror, is the burning of the Richmond Theater in 1811, by which seventy lives were lost. The destruction of nearly one-third of an entire audience in the midst of a populous city, with an ample fire brigade close at hand, is a commentary on the consequences of human negligence that no words can render more emphatic, and should lead to the enactment of strict laws regulating the construction of all public assembly rooms. It is a comparatively simple matter to provide a theater or public hall with such means of egress that a wholesale slaughter of this kind can not possibly happen; and this may be easily accomplished by a little well-directed legislation.

THE usual revolution in Mexico has just transpired, being the result of circumstances not dissimilar to those which exist in the United States at the present time. The situation in Mexico is about the same as if Chief Justice Waite should declare that neither Tilden nor Hayes are elected and should claim the Presidential chair himself, and call in Gen. Sherman with the army to enforce his claim, and Gen. Sherman, on defeating the opposing forces, should declare himself President, leaving Waite to shift for himself. It seems that there is a law in Mexico, providing that in case of doubt as to the right of any person to the office of President, the Chief Justice shall hold that office till such doubt be cleared up. In the late election accordingly, there being some flaw in the eligibility of Lerdo, the candidate elect, to the office, Iglesias, the Chief Justice, claimed the seat, and employed Gen. Diaz with the army to assist him in maintaining his right to it. Lerdo with his partisans, however, insisted that his election was valid, but was defeated by Diaz, who instead of duly installing Iglesias, proclaimed himself provisional President.

Since this revolution some of the "Manifest Destiny" men have begun to talk about the annexation of Mexico; but the sober-minded will conclude that it is best to settle our own difficulties before meddling with those of our neighbors.

[The following poem, taken from "Child Life," prettily illustrates the perversity and unreasonableness of sorrow:]

LITTLE SORROW.

Among the thistles on the hill,
In tears, sat Little Sorrow;
"I see a black cloud in the west,
'T will bring a storm to-morrow.
And when it storms, where shall I be?
And what will keep the rain from me?
Woe's me!" said Little Sorrow.

"But now the air is soft and sweet,
The sunshine bright," said Pleasure;
"Here is my pipe,—if you will dance,
I'll wake my merriest measure;
Or, if you choose, we'll sit beneath
The red rose tree, and twine a wreath;
Come, come with me!" said Pleasure.

"O, I want neither dance nor flowers,—
They're not for me," said Sorrow,
"When that black cloud is in the west,
And it will storm to-morrow!
And if it storm, what shall I do?
I have no heart to play with you,—
Go! go!" said Little Sorrow.

But lo! when came the morrow's morn,
The clouds were all blown over;
The lark sprang singing from his nest
Among the dewy clover;
And Pleasure called, "Come out and dance!
To-day you mourn no evil chance;
The clouds have all blown over!"

And if they have, alas! alas!
Poor comfort that!" said Sorrow;
"For if to-day we miss the storm,
'T will surely come to-morrow,—
And be the fiercer for delay!
I am too sore at heart to play;
Woe's me!" said Little Sorrow.

—Marian Douglas.

OF CRITICISM.

BY ONE WHO FEELS ITS POWER.

IV.

Who shall dispute what the Reviewers say?
Their word's sufficient; and to ask a reason
In such a state as theirs, is downright treason.

—Churchill.

I AM glad to see that the pamphlet on "Mutual Criticism" is being noticed, even though the critics be of "Doubting Castle." Ye editor of ye *Tribune*, I must conclude from his mention, read only that part of it devoted to "Hygienic Criticism," (eight pages out of the ninety-four). Mayhap that was because he was ailing at the time, and hoped to find a new patent medicine suited to his wants. Any way, "I hope it did him good," as the mother said of her little boy, when he swallowed a piece of burnt alum thinking it was a lump of pulverized sugar! I think, however, judging by his last paragraph, it must have puckered his stomach and made him feel pretty "rumpled up in his mind," for he seems to think that if criticism be generally adopted as a curative agent, the present laws of brotherly love, which make society attractive or even tolerable, will be subverted, and we shall all consider it our "Christian duty" to fling all sorts of exasperating epithets "in the teeth" of our ailing brothers and sisters.

Now I think this is more uncomplimentary to ordinary society than to "Mutual Criticism." I advise him of the *Tribune* to read the pamphlet again. "Take another dose, my dear sir, take another dose."

I like better the review in *The Galaxy*. Here is a writer who gives due prominence to what its advocates consider the most useful and sacred function of Criticism—that of improving character. Though he evidently does not believe in this way of doing things for himself—belongs, perhaps, to that large class of people who had rather go through life stepping on their neighbors' "favorite corns" without being told of it—still he feels respectful toward the "singular society" that prefers to go another way. This is good of him.

Among the many shrewd and witty things this writer in *The Galaxy* says of the pamphlet, I am specially pleased with this:

"It is a compendium of human nature, fragmentary, but marvellously realistic. If we could have the whole of the criticism which the quiet village in central New

York has witnessed, the world would possess a summary of traits that would be invaluable to writers of fiction."

Nothing can be truer than this; and the thought occurs, that the journalists or keepers of the archives among the Oneida Communists may here find a hint for a thriving business. Supposing they offer to furnish the novelists and poets of the day, who, as Dean Swift says "Make characters as salesmen clothes,"

without regard to fit, with an endless variety of characters taken from real life, and sent per order (C. O. D.), at so much per head. Really, here is a rich chance for writers and Communists, if only the laws of "supply and demand" in the fiction-market, could adjust themselves to it seasonably. I would suggest that when sent for this purpose, to the notes of the committee should be added a particular description of the subject (or as my *Galaxy* friend would have it, "object") of the criticism; his or her appearance, ways, and personal habits.

For instance to "A.'s" criticism might be tacked:

"Is 5 ft. 8 inches tall; heavily built; weight, averaging 165 lbs.

"Bearing erect and manly.

"Hair; brown and closely cropped.

"Whiskers; worn in full; not heavy; very curly; the dark brown of the sides turning to an almost auburn hue in mustaches and imperial.

"Neck; short and thick, giving with the broad, thick shoulders a look of great physical power. If you see him sitting down for the first time, you are astonished on his rising that he does not tower somewhere among the odd inches above six feet.

"Nose; rather too short to balance well the fullness of the forehead above, and breadth of the jaw below; still agreeable with its keen-cut outline and spirited nostrils.

"Chin; large, always carried up and out.

"Eyes; blue, and very prominent (as a matter of course their owner has large language), are a very expressive feature of 'A.'s' face, twinkling pleasantly in laughter, and the iris opening so as to show the whites all around when he is at argumentative heat, so seeming to give emphasis to his best points.

"Mouth; large, lips full and teeth prominent.

"Hands; well formed; gesticulates with them freely when talking.

"Dress; quite neat, but has a habit of uneasily twisting about in his chair (especially when listening to the expounding of principles to which he does not agree), that is very hard upon his clothes. [I suppose if I were writing in the days of classical freedom, when Sterne and Smollett, Richardson and Fielding, and the rest of that class penned those works which so many delight, and others consider it their duty, to read, I would frankly add, explanatorily, and *sotto voce-cally*, his mother says he has to have the seat of his trousers patched as quick again as anybody else, and his shirts 're-flapped' before they're worn out. However, it will hardly do to be so explicit nowadays; besides brother 'A.', for all his good-nature, might not like such esoteric revelations.]"

I think it might be well to add to the above that "A." develops upon acquaintance great talent and an almost universal genius. Of course this naturally tempts him to be what is sometimes called "opinionated," which, as I understand it, is a term applied to that sort of person who has thought more or less about almost every thing under the sun and "made up his mind" about it. Having done this, such an one is apt to get the habit, when new ideas are propounded to him, of saying, "O yes, I talked about that and tried to introduce it a long time ago!" Not that he means any disrespect to the ideas of others; it is often but the natural outpour of the richness of his intellect. Still, the effect of such a trait is a little blighting to the spontaneity and originality of the minds around. Now "A." in the midst of his broad benevolence and wealth of humor, sometimes offended in this way, as well as in that other phase of this same habit, of meeting the mishaps of the society wherein he is a citizen with the cold consolation, "There, I told you things would turn out so! You should have taken my advice!"

But I am not going to say that "Mutual Criticism" has not helped him to modify these traits within the bounds of social harmony.

Or to E.'s criticism might be subjoined:

"She is above the medium height; plump, well-proportioned, and of stately carriage.

"Hands not small, but of a very comely shape, with tapering fingers and what are called 'aristocratic nails,' of which she takes the best of care.

"Neck and lower part of her face resembling the pictures of Peter the Great's wife Catharine, though the chin has greater breadth and power, and more of that

peculiar and altogether delicious outward and upward curve accredited by phrenologists to those of warm sentiments.

"Hair light brown, thick and fine.

"Forehead low and broad, which, with the low arch of the eye-brows matches well with the Grecian contour of her nose.

"Mouth; made for smiles and laughter; lips red and mobile; teeth white and regular.

"Eyes blue, and set wide apart; truly indicative of her artistic temperament, for she draws nicely, is an exquisite worker in wax-flowers and spatter-work, and besides is the daintiest needle-woman in her neighborhood. She is an excellent cook, and the neatest of housewives."

Will not the writers of fiction gladly hail this new opening in character stock?

Though the reviewer in the *Galaxy* does not pass judgment on "Mutual Criticism" without some slight dispraise of what he considers its faults, still he owns its merits fairly:

"The strength of the practice is due to the fact that it is a natural sequence to the religious doctrine of Perfectionism. In fact it would be difficult to imagine any road to successful perfectionism that did not lead through Christian admonition."

"This book is no pretense."

"The value of this publication is in its perfect honesty."

"This little book deserves to be received as an invaluable contribution to psychological knowledge."

I shall do him the honor to class him among the critics who follow Pope's advice:

"In every work regard the writer's end;
For none can compass more than they intend;
And if the means be just, the conduct true,
Applause, in spite of trivial faults, is due."

AN OLD LETTER.

FOR its quaintness, and as a reminiscence of the "French and Indian war," and colonial New England, the following old letter will be interesting to the reader of antiquarian taste. The writer was great-grandfather to one of the grandmothers in the O. C.—was born in 1738 and died in 1824. The letter is a translation:

Derby, in the Colony of Connecticut, America.

SIR AND VERY DEAR BROTHER:

This is to assure you of my very humble respects, and to inquire after the health of my friend. I am now enjoying good health, thanks to God. I should inform you that after quitting you in order to make the tour of France, I engaged in the regiment Royal Rossillon, year 1756. Some of us embarked for Canada. I continued in good health until we arrived on the bars of Newfoundland. There a malady broke out on board the vessel. Thank God, I recovered, after having been dangerously ill. I then set my feet on the shores of Canada, but my knees were too feeble to sustain me. Yet notwithstanding, five days after, sixty of us departed for a health-house, where we were cleansed. Some of us were ready to take advanced posts. In 1757, we went to besiege Fort George, which surrendered after a siege of nine days: we made eighteen scores of savages see the expediency of surrendering and being ready for capitulation. The savages had, in spite of all the officers and soldiers of the army, massacred the English prisoners, and taken the infants at the breast by the feet, and thrown them into the air to fall to pieces on the rocks. In the year 1758 we gained a battle over the English, who were surrounded by ten thousand men strong; we having three thousand men sustained for five hours by the clock, a strong fire, and conquered.

In the year 1759, in the month of May, we set out for Niagara, near which 170 of us found a health-house where was an abundance of water, and we were obliged to go into it in order to cleanse ourselves after filthy habits on board the vessel; when we came out our clothes were quite clean.

After having been three months at Niagara the English began the siege, and after sustaining it twenty days we were obliged to surrender.

Afterwards we were brought to New England, where I married in 1762, a girl by whom I had three children, two girls and one boy. I built me a house in which I dwelt, and afterwards another house in which I now live, thank God.

In the year 1762 I learned to read and write English, and in 1768 I learned to write French, that you may hear a little of me after so long an absence. My dear brother, I have great pleasure in being able to make to you my salutation. I render thanks to my God, who has given to me his holy spirit, for this joy is so pure in one who believes in God, and loves his Son, who is the door of salvation to us poor sinners. I entreat you to pray for me.

Your very affectionate brother,

CLAUDE BARTHELEMY.

Of the same times and "savages" another woman of the O. C. relates the following incidents, which she heard from her mother, whose grandmother told her, the last narrator being witness and personally concerned.

She lived in Southern Vermont, and Indians on the "war-path" came into her house and carrying her beds out the door ripped them open and scattered the feathers to the wind. Then one of them put on a dress of hers, a new light calico, and danced around to the hideous merriment of his companions. Last, not least, they found her husband away from home and carried him into captivity, where he was kept three years, during which time she and her children suffered all manner of hardships. She was happy however, to have saved three boys from the same captivity. The Indians were known to take men and boys who could be of use to them, leaving the women and girls to their fate; and this mother when she heard of their coming, hid her boys in a hole in the earth where potatoes had been covered, and where they kept still, till the danger was past.

TRANSCENDENTALISM IN NEW ENGLAND.*

VIII.

BROOK FARM existed for three years as an original American experiment in Socialism. In 1844 its leaders coalesced with the Fourier movement; the simple New England Community was transformed into the Brook Farm Phalanx; the *Harbinger* was started and a career of propagandism begun. Brook Farm as a Phalanx continued for three years longer: then the enterprise failed; the Association was broken up; the *Harbinger* was removed to New York; continued till 1849; then was discontinued. Thus ended the Socialistic phase of Transcendentalism. "The apostles were dispersed. Some kept their faith and showed their fidelity in other places and other work. Three or four went into the Roman Church, and found rest in its ancient bosom. Others found a field for their talents in literature, which they beautified with their genius, and ennobled by their ideas. Others devoted themselves to journalism. Of the last was George Ripley. *The New-York Tribune* offered him the post of literary critic on its editorial staff. That position he has occupied for twenty-five years." A few years after Charles A. Dana became managing editor of the same paper, which post he held till the battle of Bull Run.

One can hardly help a feeling of regret that the conjunction of Brook Farm with Fourierism came about; a wish that the experiment had been fairly tried to the end on the original American and Transcendental basis. The first afflatus was the best; Ripley and Alcott, Emerson and Parker and Channing were as safe leaders and guides, to say the least, as Fourier, Swedenborg and Brisbane. If the modest American flower had been suffered to bloom in its own natural way, without any efforts to fertilize it with foreign pollen, perhaps its fruit would have been sweeter and more precious; perhaps it would have become a permanently rooted perennial. The name, Brook Farm, had an Arcadian fragrance. It suggested clover-fields, fruit lands, and corn, and kine; a happy home and a free, pure life. Peopled for a time with New England's brightest and best, its memory remains as an incentive and refreshment to all who would live and build for the coming day of Communism and the brotherhood of love.

We have not space to follow the fortunes of the great Transcendental leaders, nor to trace the influence of their philosophy upon the thought, literature and life of the country. This last has been greater than is commonly supposed. Transcendentalism was in a very important sense a forerunner of modern Spiritualism, which had its birth in the same year that Brook Farm died. In fact Brook Farm in its second phase helped prepare the way for Spiritualism by the adoption and advocacy of Swedenborgianism, through the *Harbinger*, by some of its writers. Transcendentalism in its whole career was a testimony to the reality of the spiritual world, and as far as it had influence, tempered the public mind with faith in the supersensible. Its influence in intensifying the enthusiasm for all kinds of reform was very great. The Anti-Slavery movement was immensely strengthened by it. And when in 1859 that sublime Christian idealist, John Brown, threw himself in his intense, terribly earnest way upon the Slave Power, none rallied to his support and sympathy more readily than those who had drunk in the spirit of Transcendentalism. Thoreau, at Concord, the very citadel of the faith, was one of the first to speak in Brown's behalf, and to interpret to the American people the purpose and spirit of the man who in the valley of Virginia had "built himself an everlasting name."

Transcendentalism was a protest of the soul; and

*"TRANSCENDENTALISM IN NEW ENGLAND. A HISTORY." By Octavius Brooks Frothingham. New-York, 1876. G. P. Putnam's Sons.

assertion of the spiritual world as against the material world; of idealism against sensationalism. It had its rise, as a special movement, its culmination, its decline. Since the day of its culmination two vast and wide-spread movements affecting the questions it discussed, have appeared. Conjointly with the wonderful development of material science during the past thirty years, has come a reaction in favor of the materialism of the Sensational philosophy. This philosophy is now called the philosophy of "experience." "Its occupation," to quote Mr. Frothingham, "is to resolve into results of experience and processes of organic life the *a priori* conceptions that have been accepted as simple and primitive data of consciousness, by the Ideal philosophy." "Transcendentalism carried its appeal to metaphysics. At present, physics have the floor. Our recent studies have been in the natural history of the soul. Its spiritual history has been discredited." On the other hand has appeared Modern Spiritualism with its manifestations coming forth from an invisible world and challenging the attention of materialistic philosophers in their own domain of observation and sensational experience. The attempt to ignore Spiritualism by the scientists and material philosophers has failed. Ignored it cannot be. It has captured some of the brightest and best of the scientific observers. It has forced itself upon the attention of the great Scientific Associations, and is to-day a central question.

And what of the future? Mr. Frothingham while recognizing the achievements of modern science and all that they do in the interest of the Sensational philosophy, doubts their finality. He says:

"The Bains and Spencers and Taines may presently give place to other prophets; psychology may come to the front again, and with it will reappear the sages and seers. In that event the religion of Transcendentalism will revive, and will have a long and fair day.

"For it can hardly be supposed that the present movement in the line of observation is the final one; that henceforth we are to continue straight on till by the path of physiology, we arrive at absolute truth; that idealism is dead and gone forever, and materialism of a refined type holds the future in its hand. The triumphs of the scientific method in the natural world are wonderful. The law of evolution has its lap full of promise. But one who has studied the history of human thought; who has seen philosophies crowned and discrowned, sceptered and outcast; who has followed the changing fortunes of opposing schools, and witnessed victories and defeats that threatened, each in its turn, to decide the fate of philosophy, will be slow to believe that the final conflict has been fought."

But fought it must be. And when the scientific method is brought to bear on the phenomena of Spiritualism and psychology in an honest way, we venture to predict the contest will be decided by the explorers meeting evidence of an interior world, and of the existence in man of a spiritual body, with spiritual senses related to that interior world as positively and exquisitely as the senses of the physical body are related to the outward world. In those days the two philosophies of Sensationalism and Idealism, of Materialism and Spiritualism, will be reconciled and united in the final and nobler philosophy of Anastatism. Plato and Paul, Boehm and Jacobi, Edwards and Alcott, Emerson and Noyes will be justified, and their spiritual science rounded out to a full-orbed splendor of demonstration, as positive and impregnable as any thing in the physical science that is based on the revelations of the microscope and the tests of the crucible. Not only will the two philosophies be reconciled and united, but the two worlds with which they deal will be reconciled and opened to each other; they will be found adapted to the dual nature of man as his interchangeable dwelling-place. The long-neglected education of the soul side of man will be taken up, his nearly dormant spiritual senses will be awakened, and take their rightful dominant influence in his nature. Through them he will come to his Lost Paradise, and find the way past the flaming sword into the joyous gardens of innocence and eternal life.

In the days of Transcendentalism Thoreau could sing of the "Inner Morning":

"I've heard within my inmost soul
Such cheerful morning news,
In the horizon of my mind
Have seen such orient hues,
"As in the twilight of the dawn,
When the first birds awake,
Are heard within some silent wood,
Where the small twigs break,
"Or in the eastern skies are seen,
Before the sun appears,
The harbinger of summer heats
Which from afar he bears."

If our prophecy of the approaching Anastatic age is

true, some other poet may sing in the breaking of its morning light:

"Between two worlds entranced I stand,
And look with equal eye
Along the lines of heavenly strand,
Or on the outward sky.

"I see the Mount the prophets saw,
The light of inner day;
Or scan the realms where Nature's law
Controls the Milky Way.

"Now, brighter than the fairest scene
The earth has ever shown,
I view the never-ending sheen
That rolls from out God's throne.

"Then turn and meet the sweetest look
That lover gives to friend,
And hear the song of babbling brook,
And see the grasses bend.

"I feel the love that angels know
Through all my being thrill,
While in my heart forever flow
The currents of God's will;

"Yet firm upon the earth I stand
And work in outward ways,
I read the news from every land,
I join in children's plays.

"My home is here; my home is there
In heaven's depths serene;
I linger here, I hasten there—
I go from scene to scene.

"The stately mansions of God's home
Are built on either shore;
With angels men may go and come
And death be known no more."

THEO. L. PITT.

THE END.

ANCORA SOCIALISM AND SPIRITUALISM.*

Dr. Haskell's Experiment—Spiritualists—anti-Socialists
—Religion the Needed Thing—Revival in Process.

Ancora, N. J.

EDITOR AMERICAN SOCIALIST:—

The Editorial Correspondence in the *SOCIALIST* of Nov. 30th, from this place, has done injustice to some who have resided, and to others still living here, and I ask the same publicity for this reply, as was given to the letter of W. A. H.

I came here seven months ago with the purpose of joining in the enterprise of Dr. Haskell and A. E. Newton to establish and put in operation an Industrial College, and have been patiently working for that object, while getting familiar with the history of the last few years of this somewhat remarkable neighborhood called "Ancora."

Dr. Haskell did not "fall into the hands of sharpers." That is an imputation upon the insight, penetration and shrewdness of the Doctor he would surely resent if living, and which his friends claim the right to do in his name, now that he has passed from earth, while it is a great injustice to the well-known persons who were his associates.

The difficulties and disappointments which have overtaken the Ancora enterprise of Dr. Haskell and others have been caused by personal antagonisms, of which the good Doctor furnished his full share, and which opened the way for bad management, in the efforts to stem the tide of immigration already then setting into Vineland and Hamonton. * * * * *

The futile efforts made and still making in this elysium of tangentialism (Ancora) to wards Communism, are but another recital of the old, old story, which is never finished in the telling; the conflict in humanity of the good and evil always found there, "matched wing and wing, avenger and rewarder both of God."

"God seeks for virtue, and that it may live,
It must resist, and that which it resists, must live."

As a representative class, Spiritualists have inclined to some form of Socialism; but no class of people are so unprepared and unfitted for a lasting type of Socialism, as the dyed-in-the-wool Spiritualist.

As a rule, the typical Spiritualist is as untractable and unmanageable as a wild horse. Socialism, with even but a few grains of fruitful seed for good, in its organism, means obedience to some head or lead, with a working out of each one's highest good, by working for the whole.

The true blue Spiritualist is generally of the fearfully progressive kind, large-hearted and generous when he

*We omit from the above letter a few paragraphs which might give offense and occasion replies which we should feel under some obligation to publish; assuring our correspondent that W. A. H., in giving the experiences of a socialistic experimenter now living in Ancora, had no intention of taking sides in any local disputes.

can have his own way, and will lament and bewail over the perversity of others, and wonder why he is not better understood in his efforts to attain to a higher form of life. His lamentations over this unfortunate state of things will equal those of the woe-stricken Jeremiah of old; but no word of criticism of himself will he tolerate, or think of self-examination as likely to aid him in attaining his laudable purpose.

Nineteen out of every twenty of the inhabitants of the district of Ancora are Spiritualists; and certainly there is not much to invite others to take up their abode here.

But changes for the better are slowly working their way among the people, and a spiritual revival of the better kind has really begun among us. It reminds me of the opening of revivals of religion in my boyhood days, when the expression, "What shall I do to be saved?" was freely used, and in good earnest of something better to come. That is what Spiritualists want more than all else beside; a real personal kind of religion—a belief in and a practice of, a religion with a real Christ in it. If they can not get rid of their aversion for *Jesus* Christ, they can find other Christs to help them out of their selfhood and selfishness, into a happier, holier life than they have ever yet found.

Since the tide of visitors coming to the Eddy seances during the Centennial has ceased, the results have been much more satisfactory. The constant attendance of the neighbors, kindly and cordially welcomed by Mr. Eddy, has wonderfully increased the power, and therefore the variety and character of the manifestations.

Some, heretofore lukewarm and indifferent, are now constant attendants. The entire confidence in Mr. Eddy is thorough and abiding, and his refusal to be tortured any more by tyings is defended as no more than simple justice due him.

But the ill treatment formerly inflicted upon Mr. Eddy has no doubt made him sensitive to any and every thing like distrust of his honesty; and he may sometimes be more sensitive than wise, in his answers to doubters.

W. B. BILLINGS.

Late Sup't Chicago Newsboys' Home.

NEW BOOKS.

THE BOYS OF '76. A HISTORY OF THE BATTLES OF THE REVOLUTION. By Charles Carleton Coffin. One Vol. 8vo. pp. 398. New-York: Harper & Brothers, Publishers. Price \$3.00

THIS book is well named. It is a history of the battles of the Revolution, written in a style well calculated to captivate the youth of both sexes. But little is said about the political questions and quarrels which led to the war between Great Britain and America. A brief statement of facts in regard to unjust taxation, arbitrary power of government, etc., is given in the form of a letter from a boy in Boston to Elijah Faver, one of the "boys of '76," who has enlisted in the Continental army.

The adventures of four boys, lads of sixteen or thereabouts, give a pleasant ripple of personal interest and excitement in this history of events so familiar to older heads. Dodifer Hanscom, Nicholas Dolof, Esek Earl, and Elijah Faver are the representative "boys of '76" who took so prominent a part in that struggle. The story opens at Ryefield, New Hampshire, upon the 20th of April, 1775, the day after the ever-memorable 19th of April at Lexington and Concord. The alarm is rapidly given throughout the land, and our "boys" with many others soon find themselves marching to Boston, there to meet the hated "Regulars" at Bunker Hill.

Following rapidly after the story of that notable battle are accounts of the siege of Boston, the disastrous expedition to Quebec, in which Dodifer nearly perishes with cold and hunger, and is finally taken prisoner and exchanged; the battles off Charleston, South Carolina; on Long Island; the loss of New-York city; the capture of the Hessians at Trenton; the great expedition of Burgoyne and the battles around Saratoga. In most of these encounters one or more of our "boys" take part, and two of them lay down their lives in the cause of liberty. Dodifer falls at Saratoga, while Esek dies in the Jersey prison-ship.

The battles of the South, under Gates, Lincoln, Green and Marion, are graphically described. After reciting the massacre of Buford's men in South Carolina, by British cavalry under Col. Tarleton, the author gives a sudden glimpse of the boyhood of Andrew Jackson:

Not far from the place of the massacre was a school kept by Mr. Humphries. One of the boys attending school and studying Latin was named Andrew Jackson, thirteen years old. His older brother had been killed at Stono Inlet, near Charleston, by the British. Andrew was not at all awed by the slaughter of Buford's men, nor were the settlers, who formed themselves into a company as soon as Tarleton departed, and Andrew was one of the number. A few weeks

later a party of British came back to Waxhaw, where Andrew lived, to plunder the inhabitants. The company assembled at the meeting-house, and the British attacked them. Andrew and another brother escaped; but the next day the Tories told the British where they were secreted, and they were captured.

Andrew was placed under guard. One of the British officers came up to him. "Here, sir, clean my boots!" he said, imperiously.

"I am a prisoner of war, sir, and I look for such treatment as I am entitled to," said Andrew.

Out came the ruffian's sword. A blow was aimed at Andrew's head. The boy threw up his left arm to ward it off, and the bright blade came down upon the arm, cleaving the flesh to the bone. His brother also was wounded in the head, because he would not do the bidding of the brutal fellows. Not satisfied with this, they were thrust into jail. No surgeon came to dress their wounds. The older brother, Robert, soon sickened and died, and Andrew was left alone in the world. He was exchanged a few days later. He paid the British off in 1813, at New Orleans, when commander of the American army. From the little old tumble down house in which he was born at Waxhaw, he marched on through life to be President of the United States.

The treachery of Arnold, the storming of Stony Point, and the battles in New Jersey are vividly told with here and there a touch of fancy, but not to the injury of reliable history. The story closes with the surrender of Cornwallis and the general jubilation which that event caused.

The book is profusely illustrated, and the engravings are vigorous and clear, which adds much to its value. Nearly every page has its picture. Portraits of prominent generals and politicians of both parties; plans and maps of battle-fields; spirited sketches of particular engagements, etc., together with the general artistic excellence of the printing and binding make an attractive book for any library, and one which will entertain not only school-boys and girls, but also those who have long outgrown their 'teens.

A LECTURER on optics, in explaining the mechanism of the organ of vision, remarked, "Let any man gaze closely into his wife's eye, and he will see himself looking so exceedingly small that"—here the lecturer's voice was drowned by the shouts of laughter and applause which greeted his scientific remark.

SUMMARY OF NEWS.

HOME.

Gold has reached the lowest premium, 107½, that has been recorded since 1873 when it went as low as 106½.

The Presidential Electors met at the capitols of their respective States on the 6th inst. and cast the vote for the next President. The result is said to give Hayes and Wheeler 185 electoral votes, and Tilden and Hendricks 184. But there are so many disputed matters, and the party papers so radically disagree regarding them, that we think our readers will, in common with ourselves, have to wait until next February or March before they will know certainly who is to be the next President.

Congress met at Washington on the 4th inst. The first day was occupied by the House of Representatives in electing a speaker to fill the vacancy caused by the death of Mr. Kerr. Mr. Randall was elected to the speakership, though there were two other candidates presented, one of whom was Mr. Sayer who acted in that office the latter part of the last session of Congress. The remainder of the day was taken up in discussing the admittance of the representative from Colorado, Mr. Belford; on the political condition of the country; and in appointing a committee to investigate the late election in South Carolina. The Senators from Colorado were sworn in without any protest being made against their admission. The remaining time of the Senate was spent in discussing resolutions offered by Mr. Edmunds, that the committee on Privileges and Elections be authorized to investigate and report on the alleged intimidation of voters in the Southern States, which has since been adopted, and the joint resolution, introduced by Mr. Ingalls, for a convention to be held in Columbus, Ohio, on the 8th of May, 1877, to amend and revise the Constitution of the United States.

The President's message to Congress was read on the 5th inst. It reviewed the events of the last eight years, noting the reduction made in taxes and the debt; the increase of the balance of trade in favor of the United States, and its ability to resume specie payments in 1879; the suppression of Indian hostilities to the present small range; the friendly relations existing between this country and all foreign powers; the peaceful settlement of all claims against other governments; the trouble on the Mexican frontier, etc. President Grant in his message calls attention to the reduction in the foreign diplomatic force of the United States and the curtailing of the appropriation for the navy, as false economy, weakening the influence of the country on foreign policy, and more than counterbalancing the small retrenchment accomplished. He also advocates the adoption of a better method of electing and declaring a President, and approves of the disfranchisement of all who cannot read and write, after a fixed probation, though he would not apply this to those who are already voters, but to those who should hereafter become so. The President made no reference to the existing political state of the country, but it is expected he will make it the subject of a special message.

The cremation of the body of the late Baron de Palm who bore the titles of Knight of St. John of Malta, Prince of the Roman Empire, and many others of distinction, took place on the 6th inst. at the new crematory of Dr. Lemoyne at

Washington, Pa. The Baron was a member of the Theosophical Society, and desired the executors of his will, H. J. Newton and Colonel Olcott, President of the Society, to have his body cremated. At the time of his death there was no cremation furnace in the United States, and the Baron's executors caused the body to be embalmed, to await the completion of Dr. Lemoyne's crematory, then in process of construction. On the announcement that the furnace was in working order, the 6th of December was appointed as the day for the ceremony, and a large number of scientific men were invited to attend. The corpse was perfectly odorless and was found to have decreased from 190 pounds, the weight of the Baron before death, to 92 pounds: the skin had also changed to a chocolate color. Myrrh, frankincense and cinnamon were scattered over the remains, and roses, immortelles, and evergreens were strewn upon the body. The cremating process occupied two hours. The wire cradle in which the remains were put rendered observations easy. They were taken every ten minutes, and showed that the body shrunk rapidly in size, passing off in vapor and gases, the bones finally crumbling to ashes. The furnace was then allowed to cool; part of the ashes were put in an ancient Hindoo urn and the remainder will be strewn in a plot in the Lutheran Cemetery at New-York. This is the second case of cremation in the United States, the first being that of the body of Henry Laurens, of South Carolina, which was burned in 1792 on a funeral pile, in accordance with the directions given his son in his will. In Europe cremation has been quite frequent.

A fire most disastrous to human life occurred in Brooklyn on the 5th inst. The Brooklyn Theater was attended on that evening by about 1,200 persons. The weather being a pleasant moonlight and the famous play, "Two Orphans," the attraction, many of the respected citizens of Brooklyn were present. The galleries were packed, though the floor was only moderately filled. The fire broke out among the flies above the stage. From these the flames rapidly spread, and in a few minutes the entire building was burning; dense clouds of smoke, caused by the oil in the painted scenery, rolling over the room, blinding and suffocating those who were vainly trying to escape. In the lower part of the house, though the rush for the doors was simultaneous, only a few retained sufficient presence of mind to stand back and keep out of the jam, but owing to the smaller number in that part, they all succeeded in escaping. Not so in the upper gallery in which over 400 were crowded, where the only outlets were through two small doors, each large enough to allow the exit of two or three at a time. All lost their presence of mind in the struggle to escape the fast advancing flames, causing such a crush in the door-ways as to block them completely. In less than half an hour from the first alarm the Mansard roof fell in carrying with it all below, galleries, floors, and human beings. The fire department did its best to extinguish the flames, but not till after the building became a mass of ruins did they succeed in subduing them. At two o'clock A. M. the work of removing the bodies began and continued three days. The number of victims taken out was about 292 of which 231 were identified, the remainder being so much charred that it was impossible to recognize them. A public funeral took place in Brooklyn on the 10th inst. under direction of the city authorities. It cannot be ascertained that there was even the slightest provision for extinguishing fire in the building, and the evidence of several persons, is, that a little water even would have been sufficient to put out the flames when first discovered.

FOREIGN.

Cardinal Simeoni has assumed the office of Secretary of State to the Pope, in place of the late cardinal Antonelli.

The prospects for peace or war in the East have not changed materially since last week. The foreign ambassadors are gathering at Constantinople and preparations for war still continue.

Late reports state that a revolution has broken out against the Government at Buenos Ayres, under the leadership of Col. Alsina, Minister of War, and also in the Province of Entre Rios in the Argentine Republic.

A conspiracy has been discovered at Constantinople to depose the present Sultan of Turkey, by carrying off in a steamer to Athens the Ex-Sultan Murad, and then proclaiming him recovered from his insanity, Murad Hamid to be thereupon declared a usurper. Six of the conspirators were found and arrested in the palace.

The extradition treaty between the United States and England is at length rearranged, after a prolonged correspondence between Secretary Fish and the British Government. In consequence of this rearrangement the three forgers, Gray, Winslow, and Brent, whose surrender to the United States was the point of disagreement between the two Governments, have attempted to escape the officers now after them, and with the exception of Brent have so far succeeded.

Dr. Henri Schliemann who has attained great success in exploring the site of ancient Troy, has been engaged in examining the site of Mycenæ in the Peloponnesus. His efforts have been crowned with great success. In a telegram to King George of Greece, to whom he has offered the treasure, Dr. Schliemann claims to have discovered the "tombs of Agamemnon, Cassandra, Eurymedon and their companions who were killed, while feasting at a banquet, by Clytemnestra and her lover Ægisthus." In these tombs were found a great number of archaeological treasures and articles of pure gold.

The strife in Mexico for the Presidency is narrowed down to two parties, one led by Ex-Chief-Justice Iglesias who claims to be the rightful President under the constitution of Mexico, which makes the president of the Supreme Court of Justice the Vice-President of the Republic. This office Iglesias held, and, on the death of Juarez, claimed to be President, but the Mexican Congress elected Lerdo de Tejada who leads the other party. General Cortina and Diaz gave adherence to the government of Iglesias. In a recent battle the army of Lerdo was almost destroyed, and Gen. Diaz occupied the city of Mexico. Lerdo and his ministers fled from the city and have since been captured. The Presidential term of Lerdo expired on the first inst. and it is stated that should Iglesias succeed he will order a new election, in compliance with the constitution. After Diaz obtained possession of the city of Mexico he proclaimed himself provisional President and though Lerdo's Government is destroyed, there still remain two contesting parties.

